LOTS WIFE.

A SERMON PREACHED AT PAVLES Crosse.

AT LONDON
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TO THE RIGHT HONORABLE SIR EDVVARD DENNY, Lord Baron of Waltam, all *peace and happines in this life, with the blessed hope of the life to come.*

THe particular respects, whereby I am and haue been these many yeares indebted to your Honor, haue made me (Right Hónorable) *a long time carefull to finde out some good occasion, whereby I might make knowne my dutifull affection to you: And forsomuch as I knew nothing either more sutable for mee to present, or more acceptable to your Christian deuotion, then a meditation of the mercies and iudgements of God, I haue therefore prepared you a sauourie meate to ruminate vpon, and such (as I thought) your soule loued; which yet I must confesse, I haue not newly taken for you with my bow and quiuer, as* Esau *did his venison, but I haue fetched out of my former store, as* Iacob *did a kid out of the flocke: And yet I had not so done neither, but that* Rebeccah *had*

me; and not Rebeccah *onely, but many other of my Christian and louing friends, haue most earnestly importuned me thereunto: yet what I haue yeelded to their intreatie, I haue dedicated to your protection, as part of payment of my more especiall dutie. If any man shall thinke the Text too short for such an Auditorie, let him acknowledge, it is a peece of the bread of life, which while we breake it, increaseth in our hands, as the few loaues wherewith our Sauiour fed so many thousands; yea rather let him think that we our selues are too short, too weake, and too shallow to sound but the depth of ordinarie Diuinitie, and* Who is sufficient for these things? *If any man shall thinke either the Text, or the Sermon to be too salt (indeed a Salt-stone giues taste vnto both) yet let him consider againe, that the age is corrupt wherin we liue, & it is now no time to annoint, but to search men in their sins. God giue vs all grace to know our selues in truth, to reforme our selues in wisedome, and to waite for the rewards with patience. And thus I humblie take my leaue; beseeching God, who hath laid in your person a foundation of an Honorable familie, to continue and increase your Honor, to the glory of his name, the supporting of his Church, and to the good of the state wherein you liue.*

Your Honors true affected in all
Christian loue and dutie,

R. W.

LVKE 17. 32.

Remember Lots Wife.

IN the two and twentith chapter of S. *Matthew*, the calling of the world to the preaching of the Goſpell, is by Chriſt himſelfe compared to the inuiting of men to a feaſt: howbeit (Right Honorable and welbeloued in Chriſt) it falleth out far otherwiſe with me; who though a ſeruant of the ſame Chriſt, and a preacher of the ſame Goſpell, yet muſt inuite you to day to a lumpe of ſalt: yet *ſalt is good* (ſaith Chriſt) and *euery ſacrifice muſt be ſeaſoned with ſalt*, Mark. 9. yea and *our ſpeech muſt be powdred with ſalt too*; Coloſſ. 4. 6. and therefore forſomuch as the mercie of God is as ſweete meate, and the iudgements of God as a ſharpe ſauce (and ſuch things commonly accord together,) I hope it ſhall not be amiſſe amidſt the manifold preachings of the mercies of God, to adde now and then ſome examples of the iuſtice of God, as a ſprinkling or caſting on of ſalt to ſeaſon them.

This ſhort Scripture which I haue read vnto you, is a Remembrance or riſing vp of an olde and knowne hiſtorie, in which hiſtorie there is a tragedie, and in which tragedie there is a Metamorphoſis or ſtrange transformation of a miſerable, a ſinfull and wofull woman, for but a glaunce of her eie, and for but winding her head awry, yet ſuddainly blaſted, and deſtroyed vnrecouerablie: Now happie (I feare) had ſhe been, if ſhee had neuer been, and better to haue been borne blind, then to ſee with ſuch eies, or to haue raked them out with her nailes, then to look ſo vnluckely: but howſoeuer it happened vnhappily for her, yet makes it for Gods glory, to which end euen our ſinnes are directed, and ſtill it makes for our example, for which it was firſt by *Moſes* written, and now againe by Chriſt remembred, *Remember Lots wife*; that as ſhe remẽbred where ſhe liued, ſo we might remember how ſhe died, and looke back to her, as ſhe looked backe to Sodom.

Two things are in this Scripture diſtinctly to bee conſidered: Firſt, to what part of the minde this exhortation is directed, which is not to the firſt vnderſtanding or originall apprehenſion, but to the Memorie; *Remember*: Secondly, the ſubiect or matter of this Remembrance, which is, *Lots wife*. For the firſt, we are to conſider, that *Remembring* alway preſuppoſeth foreknowing; for in order of nature, once we learne to know, and euer after we call to minde what firſt wee learned.

and

and knew before, ſo as neither can a man forget what hee neuer knew, neither can any man remember but what hee knew before; therefore Chriſt doth not heere take vpon him to bee the Author of the ſtorie, or to plot out a new deſcription or narration of the matter, but takes it vp at the ſecond hand from *Moſes*, as *Moſes* at the firſt hand had it by reuelation from God, and ſo vpon good and iuſt occaſion he remembreth it to the Church anew: therefore as S. *Paul* ſaith of the Law, *I ſpeake to them that know the Law*, Rom. 7. 1. ſo doth Chriſt of *Lots* wife heere, hee ſpeakes to them that know her well enough, that haue often read, and much heard of her, that as they know her, ſo they may remember her; for they go together, Prou. 4. 5. *Get wiſedome, get vnderſtanding, and forget not*; firſt to get, and then not to forget: and as the Pſalmiſt ſaith, *O my people heare my law*, Pſal. 78. and *Salomon* ſaith, *My ſonne, forget not my law*, Prou. 3. So do *Moſes* and Chriſt in one and the ſame ſubiect anſwere one another; *Moſes* teaching to know it, but Chriſt admoniſhing to remember it. *Themiſtocles* was wont to ſay, that it was needfull for men to learne the arte of forgetfulnes, in that ſenſe wherein *Paul* ſpake, Philip. 3. *I forget that which is behind*; that if men had attained to perfection in any thing, they ſhould forget what they had already, leſt by remembring it too much, they ſhould grow idle and ſecure, and care to get no more: And ſurely

if it can be any way expedient to learn the Art of forgetfulnes, to which we are ſo apt by nature, as we need no helpe of Art; then muſt it needs be euery way neceſſarie to learn the Art of Memory, which is *Ars artium*, an art adding perfection to euery art, in which regard many haue written whole bookes to adde perfection to it; for if (as men ſay) it bee no leſſe a vertue to hold a good thing then to get it, and as great an honor to keep a Caſtle as to winne it, then to remember a good thing ſhall be as needfull as to learne it, and to retaine knowledge as ſingular a vertue as to attaine it; nay it is great pitie that he ſhould euer know a thing that cannot remember it: he that learnes a thing, and then forgetteth it, is like him that findes a treaſure and then loſeth it, which as hee was very fortunate to find, ſo was he a very foole to loſe; put both together, and they ſpell a fortunate fool: The *Oſtrich*, Iob 39. layeth many goodly egs; but ſhe layeth them in the ſand, and when ſhe hath layed them, there ſhe leaueth them, and comes no more at them, for which cauſe God there condemneth her for a foole. A feather of that bird doth he beare, and a bird of that feather ſhal he be, that learnes to know a thing, and then forgets it; like *Adam*, who was once poſſeſt of Paradiſe, and could not hold it; and like the diuell, who had once a place in heauen, and then went and loſt it.

Therefore (Beloued) Memorie will come to haue

haue a ſingular place in Diuinity, and in religion; yea euery man by memory becomes excellent in euery Art; the Schollar, the Lawyer, the Phyſition, the Mathematician; yea and many a Merchant thinkes his booke of Accounts or remembrances to be his *Canticum Canticorum*, the moſt Catholike and Canonicall booke he hath: therefore let no man looke to excell in matters of religion, and not to keepe a regiſter, that is, not to remember it; eſpecially religion being a thing which men are ſo apt to forget. S. *Hierom* ſaith of the conquering Romanes, that amiddeſt their greateſt pompe and triumphes, they had euer one at the backe of the Chariot to pull the Conquerer by the ſleeue, and ſo oft as the people ſhouted and cried, to crie to him againe, *Memento te hominem eſſe*, Remember thou art a man. And is it poſſible, a man ſhould forget himſelfe to be a man? much more then had wee neede of one thought, to ſtand vp alwaies in the chariot of our heart, and to crie, *Memento Deum eſſe*, Remember there is a God; for we are indeed by nature forgetfull: *Pharaohs* Butler forgat *Ioſeph*, Gen. 40. and *Ioſeph* forgat his fathers houſe, Gen. 41. 51. The Diſciples of Chriſt (which men ſeldome doe) forgat to take bread with them, Matth. 16. *Nebuchadnezzar* once dreamed, and forgat his owne dreame, Dan. 2. Yea we read of one *Meſſala Coruinus* ſo ſottiſh and forgetfull, as hee forgat his owne name; much more may wee ſuſpect our

ſelues and feare, leſt we forget Gods name, for the Creator and the creature being names ſo neere a kin, we may not forget the one, and then thinke to remember the other; therfore we muſt ſo learne to know God, as that we may remember him, and ſo heare of the iudgements of God, as that we may meditate on them; yea it was *Danids* vſuall phraſe, not to ſay, I look vpon thy law, as men commonly come to church to look vpon the walles, and then forget that euer they were there, but, *O how I loue thy law* (ſaith he) *it is my continuall meditation*; Pſalm. 119. and the beſt way to helpe memory is continuall meditation.

That we ſhould as well remember the iudgements of God, as learne to know them, God hath ordained a Sabbath for remembrance, not that we ſhould remember God but one day in ſeuen, but that if we would be forgetfull, yet we ſhould remember him one day in ſeuen at the leaſt: for this cauſe hath God ordained a Sacrament for remembrance, *Hoc facite in commemorationem mei, Do this in remembrance of me,* Luk. 22. yea and for this end hath God filled the world with remembrancers, ordaining the creatures continually to put vs in mind of the Creator, in the heauens to behold his greatnes, though God bee greater then the heauens; in the Sunne to behold his brightneſſe, though God bee brighter then the Sunne; in the Starres to ſee his beautie, albeit there be no beautie like to his; in the thunder the

terror

terror of his preſence, albeit the thunder roare not halfe ſo loud as he; in the fowles of the ayre, his care and prouidence; in the courſe of nature, his mutable wiſedome; in the creation of the world, his eternall power and God-head; that ſo often as we ſee theſe (and we cannot but ſee them often) ſo often wee ſhould remember him that made them.

That God did not meane the law ſhould be forgotten, it may appeare by the firſt publiſhing of it, which as it is Exod. 19. was giuen in thunder and lightning, that the amazing of their minds with ſuch a terror might make them to remember it the better; as a Schoolemaſter, when he will haue his ſcholar not to forget ſuch a rule, ſets it on with a beating; ſo likewiſe did *Moſes* when he had written *Exodus*, which was indeed the booke of the law, afterward wrote *Deuteronomie*, which was nothing elſe but a remembrance of the law. Hitherto likewiſe tended the practiſe of the Church, which kept the tables of the Law in the Arke, Deut. 10. and the booke of the Law in the Arke, Deut. 31. and cauſed it afterward to be read euery Sabbath in the Synagogues, Act. 13. Leſt all this ſhould not ſerue to keep the Law in mind, *Moſes* took a ſurer courſe to ſet it before their eyes; for the Iewes were commanded to binde it on their hands, that their hands might learne to liue by law: they were commanded to hang it between their eies, that they might learne *Deut. 6.*

not

not to looke, but to looke by law, yea to weare it vpon their foreheads, (the very ſeat of memory) that they might alwaies remember and meditate of the Law: they were commanded to write it on their gates and doores without, that they migh remember they had their entrance and firſt admiſſion in condition of obedience to the Law: they were commanded to write it on the walles and poſtes within, that they might remember their ſtanding was ſupported, and their ſtate maintained by law: they were commanded to write it on the phylacteries and skirts of their garments, that they might remember their chiefeſt beautie, ornament, and honor was to honor God in the keeping of the Law: ſuch care had God to keepe his law in their hearts, as their heads, and their hands, and their houſes, and their gates, and their garments muſt be garniſhed with it, and all for this end that they might remember it. In Leuit. chap. 11. thoſe only beaſts were cleane, which when they had eaten a thing, did ruminate and chew vpon it; ſo are they the beſt hearers, which when they haue heard a thing doe ruminate and meditate vpon it, that is, remember it. In the ceremoniall law, *Moſes* was commanded when hee had made the candleſticke, to make the ſnuffers too, Exod. 25. 38. whoſe vſe was, when the lights in the Tabernacle were cloyed, to cleare them, or (as commonly we ſay) to ſnuffe them; wherein myſtically ye muſt thus much vnderſtand, that ſo often

often as the ſpirituall light of knowledge growes dimme in your minds, the Prieſt hath *Ius repurgandi*, authoritie and power to cleere it, that is, by remembring it anew, to adde a new impreſſion and ſtrong imagination to it: and therefore if yee will heare of *Lots* wife, or any good thing, and then againe forget it, take it how yee will; God hath put the golden ſnuffers into our hands, and howſoeuer you ſnuffe, we muſt ſnuffe too. In the Goſpell the bleſſing is not onely vpon him that heareth the Word, but, *Bleſſed are they that heare the Word of God and keepe it*, Luk. 11. In the Church of God there is not only *Paul* to plant, but *Apollos* comes after with his water pot to water what *Paul* hath planted, leſt it die; 1. Cor. 3. So as vnleſſe you will driue *Apollos*, and all the diſciples of *Apollos*, that is, all waterers out of the Church, yee muſt giue Chriſt leaue to remember what *Moſes* had taught before, and your ſelues muſt endeuor to remember what ye haue learned before. Little cares the diuell how much men heare, ſo they remember nothing; yea the diuell (to chuſe) would haue men to heare, ſo they did not remember, that in hearing, and then againe forgetting, they might ſtand more anſwerable for that they heare. The inconueniences of not remembring, do no where better appeare then in *Peter*, for Chriſt told *Peter*, Luk. 22. that the diuell had a deſire to ſift him, and indeed the diuell did ſift him, and ſhake ſo much out of him, as by not re-

membring the words of Christ, hee forsware Christ; for when he remembred the words, the text saith plainly, *He went out and wept bitterly*; and what is this, but for a man to haue a sieue in his hand, and to haue eares like a sieue, when he shall receiue instruction at one eare, and let it out at both? like a sieue which takes in water at one place and lets it out at an hundred. And therfore when a man hath heard a Sermon, and streightway forgetteth it, let him strongly suspect, the diuell hath sifted him. In the parable of the sower, one part of the seed fell by the high way side, and that the little birds picked vp, Matth. 13. which is nothing else but the Word preached to forgetfull hearers; and the little birds, what bee they, but worldly thoughts and cares, which consume and eate vp the spirituall seed as fast as it is sowen? Therefore to our planting wee must adde watering, and to our hearing remembrance.

Luke 22. 61. 62.

And where are then our fine Athenian eares, such as neuer vouchsafe to open, but when some new thing is deliuered? If a man come with *Scitote*, and teach to know some new thing, hee is welcome; but *Mementote*, a remembrance of the old is a meere *Bis coctum*, stale, and vnsauorie; and hee that preacheth so, is like him that powreth twice sodden broath out of the pot. Men come now adaies to a Sermon as to a play, *Aut nouum dicas, aut nihil dicas*, either some new thing or nothing, either a new matter or none at all. Speake

ye

ye of *Lots* wife! and what of her! our pulpits are made for *Moſes* that tels the tale while it is new; the bel-frey is good enough for him that remembreth it when it is old. Preaching is become like apparelling, we can fancie it no longer then the faſhion is new: If wee come to a Sermon and heare no new thing, we think that time was loſt, and bid Fie on ſuch a man, as the Iſraelites did on Manna, becauſe they had it euery day; heere is Manna, and Manna, and nothing but Manna; and ſo ſay we, we heard to day the high-way points of faith and good workes, with the vulgar doctrine, and common place of repentance, and heard nothing but that we knew before, and men grow angrie if they heare of one thing twice, as if their patience were greatly abuſed: Nay wee are come to that niceties now, that we can ſcarce endure to heare one man twice; when a man comes out firſt, we admire him without meaſure, and euery man is readie to caſt vp his cap, to carie branches of palme before him, and to crie *Hoſanna*, yea and to ſay of him, as the Samaritanes ſaid of *Simon Magus*, *This man is that great power of God*; but when nine daies are once ouer, and hee begins to be ſtale, why then, *Arefcit anima noſtra*, our ſoule is dried vp with this Manna, giue vs ſome other meate. But (beloued) if ye will haue your minds reformed, the way is, not to draw vp your minde to your eares, but to carrie downe your eares to your minde, that ye may reliſh, not

that which is moſt plauſible, but that which is moſt profitable; and ſay not, when you haue heard what you haue heard before, that ye knew all this before; for how then! It ſeemeth by this that you came to Church, and knew not why, like the men of Epheſus who aſſembled together, and could yeeld no reaſon why: for what is the end of mens aſſembling and meeting at the Church? Ye will ſay, to heare and to learne ſome new thing: Indeed that may well be one end among other, though not the only end excluding all other; for as ye come to learne anew, ſo come ye likewiſe to remember the old: nor muſt yee thinke that we preach alway to your vnderſtanding, to teach you what ye knew not before, but moſt commonly to your memory, to put you in mind of that ye knew, leſt ye forget it: *I haue not written vnto you* (ſaith S. *Iohn*) *becauſe ye know not the truth, but becauſe yee know it*, 1. Ioh. 2. 21. A very ſtrange conſequent: and S. *Paul* to the Romans, *I am perſwaded of you, that yee are full of all goodneſſe*; yea and more then ſo, *that yee are full of all knowledge*; yea and more then ſo, *that yee are able to admoniſh one another*, they were ſo grounded as euery priuate man amongſt them was meete to make a Preacher: neuertheleſſe (ſaith he) *I haue written vnto you, as one that puts you in remembrance*; Rom. 15. 14. 15. Neither muſt ye thinke that all Scripture is only for inſtruction, but chiefely for remembrance: *I write no new commandement to you, but*

Act. 19. 32.

but

but an old (ſaith S. *Iohn*) *which ye haue had from the beginning*: 1. Ioh.2.7. nor was *Paul* aſhamed to ſay ouer againe, what he had ſaid immediatly before, *As I ſaid before, ſo I ſay againe, if any man preach otherwiſe then that yee haue heard, let him bee accurſed*, Gal.1.9. And againe, *I haue told ye oft, and now againe I tell yee weeping, that many walke as enemies of the Croſſe of Chriſt*: Philip.3.18. Nor doubted *Peter* to ſay, that he wrote his ſecond Epiſtle only for remembrance, *This ſecond Epiſtle write I now vnto you, to call to your remembrance the words of the Prophets and Apoſtles*, 2.Pet.3.1.2.

For he that driues a naile into a knottie peece of wood, knocks not once, but againe and againe to faſten it: ſo God minding to ſettle deep in our dull hearts, both the knowledge and conſcience of the Law, did by often repetitions remember it; euen as *Pharaoh* when he dreamed of the plentie, and famine in Egypt, his dreame was doubled, becauſe (as his Interpreter told him) *God would eſtabliſh it*, Gen.41.32. Yea and where Atheiſts barke at the Scriptures for being by often repetition tedious, the deuout and ſober minded do thence take occaſion to adore, whence they to deteſt; for it hath been held as a rule in former times, *Quoties Scriptura repetit, myſterium eſt*, that ſo oft as the Scripture repeates and ſaith one thing ouer and ouer, there is ſure ſome myſterie, or ſome great matter in it; for as when the Hounds open loude and free, the huntſman gathereth

that there is ſome game; ſo when the Scripture vſeth importunitie in a point, it is a ſigne there is ſome great thing to be marked.

Be ye therefore I beſeech you (Right honorable and well beloued) be ye I beſeech you of *Dauids* mind, for *God ſpake once or twice* (ſaith *Dauid*) *that power belongeth vnto God, and I heard it*, Pſal. 62. 11. No doubt a patient auditor, God ſpake of one thing twice, and he heard it, whereas commonly if we ſpeake of one thing twice, or but remember an old matter, we can get no audience, no man will heare it. Now if this be ſo, then am I cleane loſt and ſhamed. If this be the courſe, that men may remember no old matters, but ſtill to teach, and to bring in new, then what ſhal I do with *Lots* wife heere, or of all places, what doe I heere? I muſt remember to you the iudgement of God vpon *Lots* wife; I know ye know it alreadie; yea and I know this beſides, that I can obſerue nothing, and teach nothing out of it, but that which hath been obſerued and taught before, *Et nihil dictum quod non dictum prius*, I ſhall ſay nothing but that which hath bin ſaid before: yet if there be any heere which knoweth not the ſtorie of *Lots* wife, then ſhall I ſtand in *Moſes* ſtead to teach it him: If ye know the ſtorie of *Lots* wife, yet giue me leaue, a poore diſciple of *Apollos*, to water your knowledge, that is, to *Remember* it: if ye did once know it, and haue now forgotten it, yet heare it againe, and ye ſhall remember it better,

ter, and ye ſhall find it true which S. *Paul* ſaith, *It gricues not mee to write the ſame things to you, and for you it is a ſure thing*, Philip. 3. 1. But ſay ye both know it well, and well remember it, yet the very act of remembrance in the actes and iudgements of God, is one of the moſt diuine duties we can performe to God; *Dauid* often teſtifying of himſelfe, that he did meditate in the Law of God, and of the workes of God, and that not once in ſeuen daies, but ſeuen times in a day, yea and all the day, and therfore pronounceth him the happie man that ſo doth: *Bleſſed is hee whoſe delight is in the Law of the Lord, and in his Law doth meditate day and night*, &c. And ſo much for the firſt part generall, concerning *Remembrance*.

The ſubiect of this remembrance is *Lots* wife, who in the ſecond place comes to be conſidered of. A more plauſible ſubiect (I am ſure) it had bin, to ſpeake vnto you of *Lot* himſelfe, then of *Lots* wife, for he was ſaued, and ſhe was deſtroyed, he a ſpeciall figure of mercie and ſaluation, but ſhe a partaker of the common condemnation, and what haue we to do with them that were condemned? Euery man ſaith now, we liue in the time of the Goſpel, what haue we to do with the iudgements of the Law? We are come to the peaceable hill of Sion, why are we then brought backe againe to mount Horeb? When the Law was firſt giuen, the Iewes ranne away for feare, and euer ſince when the iudgements of the Law are *Hebr.* 12. 22.

are remembred, we are readie to go away for anger; for we haue *Euangelicas aures*, our hearts indeed are all sinne, but our eares are all of mercy, and therefore he that will set vs a song, must set it to the tune of the Gospell: as if the Law (like an old almanake) were cleane out of date, we must heare of nothing but *Pax vobis*, Peace and peace; and we must see nothing, but *Ecce Agnus Dei*, Behold the Lambe of God; but yet wee must remember that that Lambe was a Lion too, Reuel. 5.5.6. and that Christ and *Moses* met both vpon the mount, in whom the Law and the Gospell did both shake hands together: Matth.17. And what if Christ be our peace? yet is he Iustice too; for in him it was prophecied, that *Mercy and truth should meet, that Iustice and Peace should kisse one another*, Psalm. 85. And from him proceeded Blessings to the meek, Blessings to the mercifull, Blessings to the pure in heart; and from him likewise, *Wo to thee Corazin*, and *wo to thee Bethsaida*. And therefore if we liue in sinne, the Law and Iudgement must be preached vnto vs, yea though in the time of the Gospell. There is a time to slay, and a time to heale, saith *Salomon*, Eccle.3. Now the time of healing is when men haue sinned and are wearie of it, but the time of wounding is when men sinne and sinne, and yet are senseleſse in it, which is the sicknes of this age, euen of this last and worst age wherein we liue; yea Christ prophecieth heere plainly, that toward the latter

end

end of the world men ſhall grow ſenſeleſſe, and ſecure, and aſleepe in ſenſualitie, that they ſhall do as they did in the daies of *Lot*, and in the deſolation of Sodom, that they ſhall do as in the daies of the flood, they ſhall eate till they ſurfet, and drink till they be drunke, they ſhall marrie, and giue in mariage, they ſhal buy and ſell, and plant and build, they ſhal build houſes, as *Stratomachus* ſaith of the men of Rhodes, *Ædificant quaſi ſemper victuri, comedunt quaſi cras morituri*, They build houſes, as if they ſhould liue euer, but they eate and drinke as if they ſhould die to morrow: therfore to ſuch men, and to ſuch a time Chriſt thought it much better to remember *Lots* wife, then to remember *Lot*.

Now forſomuch as no man is remembred for nothing; but either for ſome good thing, or for ſome euill, either for being notable, or elſe for being notorious, two things in *Lots* wife are very memorable and worthy our meditation, the one is the ſinne committed by her, the other is the puniſhment inflicted on her; ſo then wee muſt remember her for that ſhee did, and wee muſt remember for that ſhe ſuffered; we muſt remember how ſhe liued, and we muſt remember how ſhee died; we muſt remember how ſhe turned from God to embrace the world, and (which is euer memorable) how in embracing it, ſhe periſhed with it. Who liſt to vnderſtand the ſtorie of her ſinne, may reade it at large in the report of *Moſes*,

who in the nineteenth of Geneſis recordeth a bill of inditement againſt her, thus; That whereas God for the abomination of thoſe ſinfull cities had ſent downe an Angell of vengeance to deſtroy them, yet *Lot* found ſuch fauor for himſelfe and his familie, as that in the vtter waſt and deſolation of foure whole cities, he only was exempted, and the fift citie (which was *Zoar*) for his ſake preſerued; only this required at his hands, to make haſte and bee gone: but what haſte *Lot* made, wee will not now diſpute; and yet by his leaue (though it ſtood vpon his life) he made no more then he ſhould; but *Moſes* puts in a ſweete
Gen. 19. 16. parentheſis, (*God being mercifull to him.*) But his wife, this wotul woman, of whom we are now to ſpeake, ſhee made much leſſe, yea ſhee made a great deale too little, for while her husband was a great way before, ſhe was a great way behind, and lingred ſo long that ſhe loſt her life. And for ſo much as it ſeemeth to point out a doctrine more particularly for women, I would ſhe might ſtand vp as a piller for all women to looke vpon, yea and as well for men too, to let both men and women know how dangerous a thing it is for man to tempt his Maker, and to dallie with the iudgements of God.

Moſes ſeemeth to endite her for two things, firſt for being behind, ſecondly for looking behind; to which was added a puniſhment in proportion, that ſhe was left behind. Now his wife *behind*

him

him looked backe, and she became a piller of salt, Gen. 19. 26. His wife behind; How behind? I hope, not behind with the world, for she loued the world too well; but behind either with God, in preferring smoake and vanity before him; or behind with the Angels of God, notwithstanding the great haste imposed by them; but chiefly behind her husband in lingring vpon the way, and losing ground of him; and if she did so, it was her fault, yea it was a trespasse in marriage, for her husband was her standard, whom shee ought not in times of trouble to forsake: yea the wife must neither be before her husband, nor behind him, but iust with him; for neither was she made of any part before, nor of any part behind, but out of his side, that she might go side by side. Mariage is resembled to a yoake, *Be not vnequally yoaked with infidels*, 2. Cor. 6. Now they which are yoaked must goe in paires, one iust beside another, for if one go before, and another go behind, then are they not like oxen, but like horses, not like cleane beasts, but like vncleane. It was neuer well in wedlock since Satan first preuailed to seuer the wife from her husband; I speake not of a diuorcing of their persons, but a diuiding of their wils, whē as if he wil one thing, she wils another; if he like one thing, she likes another; if he be behind, she will be before; or as *Lots* wife heer, if he be before, she wil be behind; and I thinke sure, that amongst other circūstances of her sin, she was

puniſhed for her neglect and contempt in this. But *Lot* was at this time much more then a huſband to his wife, for the Angels came eſpecially to him, the deſtruction of Sodom was reuealed to him, the promiſe of particular preſeruation made to him, the charge of making haſte was laid on him, all came at the firſt hand to him; ſo as now he is made a Prophet, an oracle, a leading ſtarre to his wife; and yet for all this, *His wife behind him.* But it is a wonder to ſee in men made all of one mother earth, ſuch difference of mettall, and contrarietie of ſpirits; ſome men like S. *Peter* runne before their maſters, and their paternes, for Chriſt had ſcarce begun the parlee, when he had got out his ſword, and charged vpon the maine battell; and therefore it is no marueil if the race of the *Peters* euer ſince do run before the reſt of the Church, ſince the firſt *Peter* of whom they hold, outran euen Chriſt himſelfe. Some women likewiſe runne before their huſbands; like *Eue*, who had plucked and eaten vp the apple, before *Adam* durſt to touch it; and where *Iob* ment to curſe but the night or the day of his birth, his wife went before him, and poin-
1. *King.* 21. ting him to heauen, bad him *Curſe God and die.* But *Achabs* wife was a woman beyond all women, yea a woman by her ſelfe, for *Achab* came faintly, and vpon faire conditions to buy or change a vineyard, and could not; and becauſe he could not, he went to bed heauy, halfe dead vpon

vpon it, but *Iezebel* deliuereth him ſpeedily without purchaſe or change, what he could not buy for loue nor for money. Some men cleane contrarie are of heauy, lumpiſh and leaden ſpirits, like *Ionas* when the winds roared, and the ſeas raged, as if heauen and earth would haue gone together, then was he faſt a ſleep in the bottom of the ſhip; he had lead in his eies: and the two diſciples that went to *Emaus*, they were *Tardi corde*, they had lead in their hearts, as *Lots* wife heere had lead in her heeles. But let vs call her to accoũt, & aske what cauſe ſhe had to hang ſo far behind; will ſhe ſay ſhe limpt, or that ſhe was lame? then was it, *Animo magis quàm corpore*, her limbes were all right, but her heart was out of ioynt; or will ſhe ſay, ſhee was weary? weary indeed, but it was of well doing; or will ſhe ſay ſhe was tired, or that ſhe fainted? and ſo perhaps ſhe did, but it was in her faith; or will ſhe ſay, ſhe was not well at eaſe, or that ſhe was ſicke? ſo ſaid *Rachel* when her father bad her riſe, ſhe was not well ſhe ſaid, for *The maner of women was vpon her*, Geneſ. 31. 35. And what is the maner of women? to pretend one thing when another is the cauſe? yea and ſo it is a ſore diſeaſe with men too. But of what diſeaſe did ſhe labour, or whereon was ſhe ſicke? ſhe was ſicke of Sodom, as *Achab* was of *Naboths* vineyard; ſhe was ſicke of her owne wil, for ſhe went vnwillingly: No maruell then if ſhe made no more haſte, ſince ſhe went whither ſhe

Luke 24. 25.

would not. Ah that crooked wil of ours, ſo eager on that which is euill, and ſo vnwilling to any thing which is good; ſo hot and ſo haſtie to his owne hurt, but ſo loath, ſo lingring, and ſo far behind, when mercie and ſaluation is before.

But no maruell if this woman lingred ſo farre behind, for ſhe looked backe, as if ſhe would haue gone back, or as if ſhe had left her heart behinde; And *vbi amor ibi oculus*; as where the treaſure is, there will the heart be alſo, ſo where the heart is, there will the eye be alſo: of the heart and the eie, we may ſay as *Iacob* of *Simeon* and *Leui, Brethren in iniquitie*: The eie is but a broker to the heart; the eie ſheweth what is louely, the heart loueth; the eie liketh, the heart affecteth; the eie looketh out like a skoute, and ſaith, a louely obiect commeth, the heart putteth on affection and purſueth: The eie ſaith, *Hoc eſt pulchrum*, the heart ſaith, *Hoc eſt meum*. This ſympathie betweene her heart and her eie, did *Lots* wife feele when ſhee came from Sodom, that ſhe might haue ſaid to her ſelfe, as *Salomon* to the Spouſe, *Thou haſt wounded my heart with a looke of thine eyes*: For whither went ſhe? to Zoar; whence came ſhe? from Sodom; from her kindred and from her friends, from her country where ſhe had liued, from her houſe where ſhee had dwelt, from her gardens, and from her pleaſures, from ſweet aire, greene paſtures, and pleaſant waters, yea from a paradiſe, (*For as was the garden of the Lord, euen ſo was Sodom before*

Cantic. 4.

before it was destroyed, Gen. 13.) from thence came this wofull woman, and as if she thither would againe, thither she lookes; she goes forward and lookes cleane backward, as if God had broke her necke when he brought her thence: And but that God cut her off, somewhat sure she had to say to Sodom, when she looked vpon it, as if shee would haue taken her leaue of it, and bid it farewell, as if she would haue wept vpon it, as *Hagar* wept on *Ismael*, or Christ vpon Ierusalem: And must I leaue thee Sodom, and part for euer from thee? then once againe let me looke vpon thee, since I must looke no more, yea let me die with thee, since thou must liue no more; for where was euer Paradise if not in thee! or what wil heauen be when thou art gone! O thou the light of mine eies, and delight of my soule, whom heauen it selfe doth but match in happinesse, ouermatching only in eternity; what a life it was to liue in thee! If we wished for wealth, we wallowed in it; if for honor, it waited on vs; and when we would bee merrie, Plentie, ease, and peace sang melodie to it. Such a bewitching it is to the soule of man to fall in loue with the world, that we oft times looke back, and go back, and wish we were there, from whence without great grace we were not deliuered. Therfore fie vpon the fleshpots of Egypt, for it is they which haue bewitched vs: but *Remember Lots wife*; yea remember *Moses* who forlooke the court of *Pharaoh*, and chose to suffer aduersitie. Heb. 11. 25.

aduerſitie with Gods people, rather then to enioy the pleaſures of ſinne for a ſeaſon: Remember *Eliſeus*, who forſook the gold and ſiluer at the hands of *Naaman:* Remember *Daniel*, who deſpiſed the daintie meats of Babylon: Remember Chriſt, who fled into a mountaine when they would haue made him King; yea remember all the Prophets, Martyrs, and Saints of God from time to time, which held the world in skorne, and ſtood at defiance with it; as *Peter* with *Simon Magus*, when he tempted him with money. Thinke thou art now betweene Sodom and Zoar, that is, going from the world to God; the Angels haue cried vnto thee, as Reuel. 18. *Come out of Babylon*, ſo come out of Sodom, leſt ye be partakers of her plagues; yea thinke that Angels are come into thy houſe to fetch thee out and to haſten thee; therefore looke not aſide, for the way is full of ſnares; nor looke behind, for Sodom cals vpon thee and ſaith, come againe, come againe to Sodom; ſhe ſends out her meſſengers, Epicures and carnall companions to call vpon thee, and euery one ſaith, come againe, come againe to Sodom; yea ſhe caſteth vp her lures to tempt and allure thee, come againe, come againe to Sodom: but *Remember Lots wife.*

2. King. 5.
Dan. 1. 8.
Iohn 6.

In remembring of whom, fleſh and blood may happily be offended to heare, that for being behind, and for looking behind God ſhould inflict ſo heauy a iudgement; for can the eie tranſgreſſe

greſſe ſo grieuouſly, or doth God ſet ſuch a law for lookes? yea we are ſo ſecure vpon ſmall ſins, as if a man reproue ſuch a ſinne, we thinke him more guiltie in remembring it, then we in committing it, as if the ſmaller ſinnes muſt be preſerued for breed: yet in the law treſpaſſes and ſinnes done of ignorance, (which were euer thought to be the leaſt) yet were not purged but by fire and by blood; God ſhewing the ſtrength of the diſeaſe in the nature of the purgation: and in the Goſpell where mercy more aboundeth, we muſt account *For euery idle word, and that at the day of iudgement*, Matth. 12. and he that cals but *Foole, ſhall be puniſhed with hell fire*, Matth. 5. Yea he that taught vs to pray for remiſſion, taught vs not to ſay, Forgiue vs our great offences, but Forgiue vs our treſpaſſes, or, as it is originally, Forgiue vs our debts; not our theft, or what we haue ſtollen vniuſtly, but euen the debt which we cannot pay through pouertie, for each penie whereof in the rigour of the law, we ſhall be pend vp in hell, or if any ſinne be leſſe then a peny, if but a halfe-peny; yea if leſſe then a halfe-peny, if but a farthing, yet ſhall we not come forth til we haue paid that vttermoſt farthing. And where are then our little ſinnes? yea let any ſinne be as little as it will, yet being ſinne it generally carieth thus many deformities with it; firſt a preferring of a mans owne will before the law of God; ſecondly a contempt of the iuſtice of God, for where God hath ſet our

Leuit. 4.

damnation vpon it, if we do it, yet (let hell bee what it will) we will do it: thirdly a contempt of the rewards propoſed, if we do it not; for where God ſaith, *Do not this and ye ſhall liue*, yet let life be what it will, we will accompliſh our vile deſires, and ſpare not to ſell heauen for a halfe-peny: and then laſtly, there is in euery ſinne a flat contempt of God himſelfe, for rebellion is like witchcraft, wherein a man ſets vp the ſuggeſtion of the diuell, his owne witte, or his owne will, and leaueth God vnobeyed, to obey one of theſe. Therefore let no man thinke any ſinne to be little, which is done to the diſhonor of the great God.

In obedience the nature of the commandement is not ſo much to be regarded, as the Maieſtie and authoritie of God that commands, and therefore God ſometime forbiddeth things in themſelues indifferent, as the apple in Paradiſe, which was not forbidden becauſe it was euill, for God made nothing but was good; but it was therefore euill becauſe it was forbidden, and God forbad it, being in it ſelfe not euill, *vt dominum ſe habere intelligerent*, that they might vnderſtand by that reſtraint they had a God; for if we giue God leaue to command the greater things and not the leſſe, then do we circumciſe his authoritie, and make him but halfe a God, who is to vs *Ita magnus in maximis, vt non ſit etiam minor in minimis*: So great in the greateſt things, as hee is no whit leſſe in the leaſt things; and therefore if hee ſay,

Auguſt.

Thou

Thou ſhalt not kill, it is good; and if hee ſay, go not backe, or looke not backe, it is good too; God in this, and God in that, yea God as much in this as in that, of whom we may ſay in euery letter of the law, *Non ſuſcipit magis aut minus*, hee admitteth no degrees of more or leſſe. Sometimes againe God forbiddeth or commandeth ſlight things ſeuerely, thereby to make proofe of our obedience, as a maſter to trie his ſeruants truſt, ſometime forgetteth his money and leaueth it abroad, to ſee if his man will bee picking or nibbling at it. If therefore before we haue committed ſinne, we ſay, it is but a little ſin, and God will ſurely forgiue it, this is to ſinne that grace may abound; a ſinne of preſumption, and preſumption maketh a little ſinne to be great: If when we haue committed ſin, we ſay it was but a little ſin, we pleade againſt our ſelues, for how ſhall God obtaine the greater matters at our hands, when we deny him in the leaſt? beſide, the leſſe any ſin was, with ſo much more facilitie we might haue reſiſted it: and *Auguſtine* ſaith well, *Tanto maiori iniuſtitia violatum eſt mandatum* &c. That a man is more wicked in doing that ſin, which he might ſo eaſily haue left vndone. But when we reade of *Lots* wife, do we thinke her ſin to be ſo light? then deſcend with me a little (I pray you) into the particular aggrauations of it, and though ſhe did but linger and looke behind her, yet looke with indifferent eies, and tell me how light it was. Euery ſin

is ſure ſo much ẏ greater, by how much the more and greater graces are abuſed in it; in which cõſideratiõ a heap of witneſſes, yea a cloud of witneſſes wil come in to condemne this ſinfull woman: for firſt we find that ſhe had particular warning of the deſtruction of Sodom, which (her houſe and kindred excepted) none in Sodom had beſide her; and do we thinke it nothing to abuſe, not the ordinary word of God, but the extraordinary mercy of God, when it waites euen by reuelation vpon vs? Secondly, the warning was giuen by an Angell, an example rare and ſingular, both in regard of the Angels, and of themſelues; in regard of the Angels firſt; for they which before were ſet with a ſhaking ſword to keepe men out of Paradiſe, were made to her the meſſengers of peace to bring her out of Sodom; yea the very ſame Angels which deſtroyed Sodom, brought her out of Sodom; in regard of themſelues, it was no ordinary thing for men to be admoniſhed by Angels, but by the miniſtery of men, as the world was before by the preaching of *Noah*, yet an Angell from heauen was ſent to her. Thirdly the Angels appeared to her, not as to *Iacob* on a ladder, nor as to *Moſes* in a buſh, nor as to *Samuel* in the tabernacle, but they came into her houſe, and did eate and drinke with her; as to vs the Goſpel and ſaluation is come to our doores. Fourthly, ſhe hath leaue not only to ſaue her ſelfe, but alſo to bring out of the citie whatſoeuer ſhe had in it,

it, and as the Prouerb is, *Cum ſarcinis enatare*, to ſcape with bag and baggadge, ſo as ſhe needed not to come poore out of Sodom, but to bring her riches with her. Fiftly, ſhe was pardoned one delay before, for while her husband and ſhe prolonged the time, the Angell caught them both vp, and ſet them without the citie, and yet ſhee could not take heede, but offend in the like againe. Sixtly and laſtly, where it is ſaid ſhe looked backe, ſhe had from the Angell an expreſſe and literall charge not to looke backe, and yet ſhee made bold to do it: therefore iudge in theſe circumſtances how light her ſinne was.

But we commonly diſcerne of ſinne as we do of the ſunne, which we iudge to be little, becauſe we are fare from it; ſo in ſin the neerer we come to it, and the better we examine it, the greater it ſeemes. It is true that the Scripture maketh difference of ſinnes, ſetting out ſome for beames, and *Matth. 7.* ſome for moates, that is, making ſome of a greater ſiſe and ſome of a leſſe, but when we ſay that any ſinne is little, we ſay it reſpectiuely and in regard of a greater; for in regard of the Maieſtie offended, Angels and men were all too meane to make ſatisfaction for the eating of an apple. Sin is like a poyſon, whereof but one drop empoiſoneth the ſoule, therefore the leſſe we take of it the better it is, and beſt of all, if we could take none at all. Well ſaith S. *Auguſtine*, *Nolite contemnere venialia quia minima, ſed timete quia plurima*, Con-

temne not the ſmaller ſinnes becauſe they be little, but rather feare them, becauſe they be many. Egypt was as much plagued with flies and with lice, as with the greater plagues. And what is leſſe then the drops of raine? yet being many they fill vp the chanels of the earth, they make the riuers ſwel, they caſt downe houſes, and drowne whole countries; therefore euer worthy our remembrance is it, not to contemne the ſmaller ſins: For ſinne indeed doth no way preuaile ſo much againſt vs, as by being contemned, *Nam maior culpa & citius cognoſcitur, & celerius emendatur*, ſaith S. *Gregorie*, The greater ſinne is eaſilier diſcerned and ſooner reformed; but the leſſe ſinne while it is thought to be no ſinne, is with more ſecuritie retained in vſe. Chriſt told *Peter* (as ye heard before) that the diuell had a deſire to ſift him. Now we thinke all to be well, that the diuell comes but with a ſieue, for the holes be ſo narrow, as what can be got out there? but we muſt conſider that as they be narrow, ſo they be many, and the grace of God, yea the whole kingdome of God which *Matth.13.* is no greater then a graine of Muſtard ſeed, will eaſily ſincke thorough. The diuell comes ſometime like a Lion, a Dragon, or like a huge and mightie Whale; but when he comes with ſuch a port, and carrieth ſuch a breadth, we haue the aduantage of him, for we can diſcouer him before he come; ſometime he comes not like a great beaſt, but like a little bird, and what doth he then

then

then he pickes vp all the ſeed which was ſowen, and gathers all grace cleane out of our hearts: yea ſometime he comes but in a ſeed, for the enuious man did but caſt in tares, a ſmall ſeed, yet by that little ſeede he choaked the wheate: therefore no ſinne can be ſo little, but the diuell can conuey himſelfe into it, and hide the hooke of our damnation in it. O remẽber therefore the ſleights and ſubtilties of this wilie Serpent, yea remember to reſiſt him euen where he ſeemeth moſt reaſonable. The diuell will not ſay at the firſt, Go backe to Sodom (though that be principally intended) but rather, Looke backe to Sodom, hoping that he which yeeldeth to look back will alſo go back in the end, which this woman in all likelihood would haue done, had not God by death preuented her; *Verecunda ſunt initia omnis peccati*; Sin is euer baſhfull and ſhames to beg too much at the firſt, though we be bountiful in yeelding, and ſay to it, as *Herod* to his daughter, Aske what thou wilt, and I wil giue thee: Sinne like a Fox craues firſt to put in but a foote, but then wrings in his head, and then his whole bodie, and ſo by little and little comes at laſt with maine ſtrength vpon vs. Sloth asketh but a little, *Yet a little ſleepe, a little ſlumber, a little folding of the hands to ſleepe*, but Pouerty in the end comes like an armed man, Prou. 6. Delay asketh but a little, *Suffer mee but to burie my father, or but to bid my friends farewell*, Luk. 9: *Sed modicum & modicum non habebat modum*, ſaith Saint:

Matth. 13.

Mark. 6. 22.

Saint *Auguſtine*, A little and a little growes vnmeaſurable at the laſt; Sinne will ſay to thee, as
Iudg.19. the father ſaid to his ſonne in law the Leuite, Tarie but to eate a morſell of bread, and then go thy way; and when thou haſt taried that, it will ſay againe, Tary now all night and then go thy way; and when thou haſt granted that, it will ſay the next day, Tary now till midday and then go thy way: So if thou grant ſin one day, it will haue ſeuen daies, like that euill ſpirit, Matth. 12. which came at the firſt alone, but *brought at the next time ſeuen ſpirits worſe then himſelfe.* O remember therfore how inſenſibly ſin ſteales vpon thee, and remember to repreſſe it euē whē it is leaſt ſenſible: *Take euen the little foxes which deſtroy the vine,* ſaith *Salomon*, Cantic. 2. Suppreſſe ſchiſmes & hereſies when they firſt begin to bud, and kill vnruly luſts (as *Pharaoh* did the Iſraelites) euen in the birth. The Lacedemonians ſeeing a little child which took pleaſure in killing young birds, ſaid, that he in time would kill men, and did therfore put him to death: ſo deale thou with the leaſt of thy ſins, and be ſecure of no ſinne, becauſe it is little, but
Matth.7. remember him that ſaid, that *not only beames, but alſo moates muſt be caſt out of the eie,* though in their order; yea and blame not vs if ſometime we deſcend to reproue the ſmall diminutiue ſinnes. Indeed the politike law hath wel prouided for nets; that they ſhould be of a ſiſe, not too ſtraite, nor too narrow, for feare of deſtroying the younger fiſhes,

fiſhes, that is, the frey; but S. *Peters* nets muſt not be brought to the fiſe, nor corrected by the ſtatute, becauſe we fiſh, as to ſaue ſoules, ſo to kill vp ſinnes; and as an Emperour ſaid, *E peßimo genere ne catulus educandus*, of an ill ſtore not a kitling may be kept. Therefore not to ſpeake alwaies of your couetouſnes inſatiable, ambition intolerable, your luſt and ſenſualitie brutiſh and abominable; not to ſpeake alwaies of your vſurie, ſimony, bribery, your grinding the faces of the poore, your griping and catching at the goods and poſſeſſions of the Church, your plotting, and planting, and ſupplanting one another; not to ſpeake alwaies of theſe great and capitall ſins, we muſt ſometimes deſcend euen to Mynth and Anniſe; *For euen theſe things ye ought to haue done too*, Mat. 23. and we muſt tell you ſometimes of your tricks and complementall toies, your affected and effeminate geſtures, your vaine diſcourſe and vnſauourie ieſting; your idle ſports, idle labors, and idle times; and yet (I doubt) idlenes will ſcarce come in among the ſmaller ſinnes: and we muſt tell you ſometimes of your ſinnes of meere omiſſion, indeliberate thoughts, want of due reuerence in reuerend things, with many pettie prophanations: And ſometime wee muſt come among women, and tell them as the Prophet *Eſay* doth, of many prettie ſuperfluities, and ſinnes of ſupererogation; as for example, their ſtretching and caſting out their neckes, as if they were in diſtreſſe and gaſping for aire; their minſing and

Iul. Maximus.

Eſay 3.

ſhuffling, and tinkling with their feete, as if they were ſtill meditating and practiſing to daunce; for euen for theſe things the Prophet threateneth deſolation vpon them, as Chriſt for each idle word conuenteth to the day of iudgement, and *Lots* wife for but looking backe had a iudgement heere.

Therefore as we haue remembred her for her ſinne, ſo muſt we in the next place remember her for Gods iudgement on her, for ſince ſinne and iudgement go commonly together, I ſee not wel how they ſhould be taught aſunder, yea it is the cauſe of much wickednes in the world, that men remember *Lots* wife ſinning, and forget her dying, that is, that remember the examples of ſinne and Gods iudgement apart. Death and deſolation they grow out of ſinne, as a concluſion out of the premiſſes; For, *Why doth the land periſh? becauſe they haue forſaken the law of the Lord*, ſaith *Ieremie*, chap. 9. 12. 13. Sinne and death are Relatiues, *Poſito vno ponitur & alterum*, ſay the one, and yee may ſweare the other. Sin and death are like two twinnes, bred and borne both in a day, for what day the diuell brought in ſinne, ſinne brought in death, according to that, Gen. 2. *In the day thou eateſt of it thou ſhalt die the death*; and ſo it was indeed, death followed the ſinner as *Iacob* followed *Eſau*, it caught him by the heeles and ouerthrew him. I know not how ſo fitly to reſemble ſinne, as to the apple which *Eue* did eate, for while we ſtand as it were to cheapen it, to like and looke

looke vpon it, *It is pleaſant to the eye, to be deſired for knowledge, it is good for meate*, and many good properties it hath belonging to it; but when we haue once eaten and ſwallowed it, wee are preſently ſtricken with ſhame and with feare, we are naked, diſhonored and confounded by it; anſwerable to that of *Zophar*, Iob 20. wickednes was ſweete in his mouth, and he hid it vnder his tongue, but it was as bitter in his bowels as the gall of Aſpes; and who would not looke back, yea and go back to Sodom, if there were not fire and brimſtone belonging to it? Therefore in the puniſhment of this woman, three things are fearefully to be remembred, A ſuddaine ſtroake, A ſtrange iudgement, A piller of ſhame: She was puniſhed ſuddainly, for ſhe did but turne, and ſhe was turned; ſhe was puniſhed ſtrangely, turned into ſalt; and ſhe was puniſhed famouſly, for ſhe became a piller of ſalt.

The ſuddainnes of her puniſhment is the thing which Chriſt heere chiefely intended to remember, that as the old world was taken ſuddainely, and the cities of Sodom and Gomorrah were taken ſuddainly, and as *Lots* wife was taken ſuddainly; ſo the latter world, and this citie, and euery other citie, and my ſelfe, and euery other man, and euery other woman might feare to be taken ſuddainly. Death come it neuer ſo gently, yet it is as the Philoſopher calleth it, *Terribilium terribiliſsimum*, of all terrible things the moſt terrible; but when it commeth ſuddainly and giueth no

warning, it redoubleth the terror, and ſeemeth to kill not only him that feeleth it, but like that flaming fornace, Dan. 3.22. euen ſo many as come neere to behold it: And whereas there is none of vs which prayeth againſt death, yet againſt ſuddaine death wee all pray, as if to die ſuddainly were worſe then to die; yet againſt death there is ſome comfort, firſt becauſe *It is the way of all the world*, Ioſhu. 23.14. ſo as though it be a plague, yet no man is ſingular in bearing it: ſecondly, as it is vniuerſall, ſo it is neceſſarie, for *It is appointed to men, that they muſt once die*, Hebr. 9.27. And what greater wiſedome is there then patiently to beare what we cannot forbeare? but ſuddaine death we thinke neither common to all, nor neceſſarie to any one, but like a *Cains* marke ſet vpon ſome few for example of horrible iudgement. And though many vpbraid it as a blemiſh in our Liturgie, that wee pray againſt ſuddaine death, yet hee that taught vs to pray, taught vs to ſay, *Deliuer vs from euill*; but what is euill if this be not? And where they ſay, we may not pray againſt it, becauſe we alwaies ought to be ready for it; ſo ought we likewiſe to beare pouertie when it commeth, and yet *Agur* prayeth deuoutly, *Giue mee not pouertie*, Prou. 30.8. We may pray againſt all temporall e-
Matth. 26. uils, as Chriſt prayed in his conflict, *If it be poſſible let this cup paſſe from me* &c. Where firſt he prayeth not againſt all affliction, for that were vnreaſonable, but againſt *That cup*, that fearefull kind of affliction. Secondly, he made no abſolute requeſt neither,

neither, but vnder condition of the will of God, and ſo do we againſt ſuddaine death. Surely in all carnall reaſon, it were better to die in a moment, then to lie ſicke a moneth; for what wearines in the bones, what torments in the whole bodie are cut off by this meanes? yea what terror of God, what horror of the graue, what conflicts with nature? The friends ſtand by ſighing, the wife wringing her hands, the children weeping, and euery teare ſeemeth a drop of blood, ſo as in ſuch diſtraction a natural man hath much ado to go to God; beſide the ſtroake of death is ſo fearefull, as euen the ſtrongeſt in faith are afraid of it when it comes: yet all this notwithſtanding, it ſtands with good deuotion to pray againſt ſuddaine death. For firſt it is a godly deſire, that as in our life, ſo in our death we might haue leaue to glorifie God, and by example of Chriſt, to giue back the ſpirit to him that gaue it. Secondly, we may wiſh with *Hezekiah* to haue time in death to ſet our houſe in order, 2. King. 20. In death I ſay, at what time our wils and deeds are commonly more conſcionable, our conſciences in all cauſes are vſually better, yea at what time our ghoſtly counſels, reproofes, and exhortations are of more weight with the hearer, and God oft reuealeth more wiſedome to the dying ſpeaker. Thirdly, we deſire of God that we might haue time as to ſet our houſes, ſo to ſet our ſelues in order. To which if it be anſwered, that our whole life is allowed as a time to do it; we acknowledge it true, yet ſure an

Luk. 23. 46.

humble mind is neuer ſo poſſeſt or ſecure of any former preparation, but that in death he may prepare better, it being commonly attended with ſicknes, with feare, and with feeling of ſinne, the true mortifying meanes and waſters of worldly loue. Laſtly, ſince euery man deſires as in life to be well thought of, ſo in death to be charitablie iudged of, and it is cruelty ſo to care for conſcience, as we neglect our good name, ſurely if for no other reaſon, a man would pray againſt ſuddaine death, yet for this one deuoutly, that wee might at our end giue teſtimony to the world, that we die in God, which of men dying ſuddenly, our iudgeing nature will hardly beleeue: and yet when we haue thus praied, we pray withall, *Thy will be done*, this being one of the petitions which God is not tied to graunt. It is our wiſedome therefore howſoeuer we pray, to prepare notwithſtanding, and ſo to liue daily, as if wee thought euery day to be the laſt, for which the vncertaintie of the worlds continuance, the frailtie of our earthen veſſels, the ſudden chances and changes of time do inceſſantly call vpon vs, for when we riſe we are not ſure we ſhall go to bed againe, when we go to bed, we are not ſure that we ſhall riſe againe, and when with *Lots* wife we look but back (ſo many things fall betweene the cup and the lip) as we are not ſure we ſhall euer looke right forth againe; and therefore Chriſt to keepe vs alway waking, telleth vs that the thiefe is vncertainly comming, Matth. 24. yea God himſelfe

ſelfe ſhall come as a thiefe in the night, 1. Theſſ. 5. In the night while men are in their dead ſleep ſecure in ſin and ſenſuality, and thinke not of him; while men are ſleeping as *Siſera*, a naile comes and a hammer comes, and ſtrikes them into the head; while men are feaſting and iunketting and banquetting, as *Iobs* children, a wind comes, and the diuell comes and flings downe a houſe vpon their heads; while men are building and planting and buying and ſelling, a floud comes as in the daies of *Noah*, and drowneth them vnawares: while men are ſwearing and deceiuing, and lying as *Ananias* and *Sapphira*, a ſecret blaſt from heauen comes and ſtrikes them ſtone dead.

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ceiue aright, we muſt not think that in this chãge any ſingular thing did befal this transformed woman, more then did the reſt of Sodom, becauſe all Sodom was ſo turned, euen all to ſalt; and why to ſalt? becauſe ſalt is by nature fretting, and an enemy to growth; and Gods wrath was not ſatisfied in deſtroying Sodom, vnleſſe hee did curſe the ground whereon it ſtood, and therefore hee laies an eternall barrennes vpon the earth too; in imitation whereof *Abimelech* when he deſtroyed *Sichem* ſowed ſalt in it, that for euer after it ſhould be vnfruitful. *Judg.9.45.* Why but the ſtory maketh no mention of ſalt in the deſtruction of Sodom. Indeed the ſtorie in Geneſis maketh no mention of it, but Deuteronomy & *Zephanie* make it plaine; for in Geneſis is deſcribed onely the manner of the burning, but in thoſe Scriptures the face and outward ſhew of thoſe cities being burnt; out of which it may be gathered that in the Sulphur or brimſtone, there was a power or nature of ſalt, into which, as into aſhes, the fire did conuert the parts conſumed; therefore *Moſes* ſpeaking of the deſtruction that ſhould come on Canaan, if Iſrael kept not the Couenant, ſaith, *That land ſhall burne with brimſtone and ſalt, neither ſhall it be ſowne, nor bring forth, nor any graſſe ſhall grow in it, like as in the ouerthrow of Sodom and Gomorrah,* Deut. 29. 23. And in *Zephany* more plainly, *As I liue* (ſaith the Lord) *Moab ſhall be as Sodom, and the children of Ammon as Gomorrah, euen the breeding of nettles and pits of ſalt,* Zephan.2.9. By which it may bee gathered,

gathered, that thoſe cities being conſumed did lie in heapes and pits of ſalt, and that *Lots* wife by all likelihood being by her lingring within the compaſſe of the fire when it fell, was caught with it, euen with the ſame fire wherwith Sodom was burnt, and ſo left ſtanding vpright in her faſhion, like an image or picture of ſalt; and vnto this the Prophet may ſeeme to allude, both for the ſinne and puniſhment, where he ſaith, *Curſed be the man that truſteth in man, and maketh fleſh his arme, and withdraweth his heart from the Lord, he ſhall inhabit the parched places in the wilderneſſe, in a ſalt land and not inhabited*, Ierem. 17. 5. 6. And thus as *Iob* ſaith, *Iob* 31. 3. There ſhal be ſtrange puniſhment to the workers of iniquitie: and when men will ſinne ſtrangely, they muſt reape what they ſow, & look to be puniſhed ſtrangely: for what is it that hath brought into the world ſo many plagues and iudgements of new & vnwōted faſhion, but that men by new and inordinate affections doe prouoke the patience of the Almightie? for this cauſe oft appeare wonders in the heauens, perturbations in the elements, fearefull accidents and matters of occurrence in the earth; for this cauſe oft appeare prodigious birthes, horrible deathes, and ſtrange markes vpon the bodies of men. Thus at the firſt the ſonnes of God moſt vnkindly matched with the daughters of men, & brought forth for a puniſhment of their ſinne a ſtrange breed of Giants into the world, Gen. 6. 4. euen as when *Anahs* Aſſe and his Mare mingled, there came foorth a *Gen.* 36. 24.

Mule, a monstrous creature out of a monstrous generation. Thus the accursed seed of *Cham*, the Egyptians, Moores & Ethiopians had for a stamp of their fathers sinne, the colour of hell set vpon their faces. Thus came in men of gastly and grisly shapes, & that (as Cosmographers say) euen propagating children of the same shape; which wee cannot ascribe to any ordinary impotẽcie or defect in nature, for that naturally deformed men beget children of a comely shape and forme, nor can we thinke that any at the first were created so, since all had their originall out of the loynes of *Adam*; but it may well be beleeued, that as men in their minds did grow monstrous, so God did turne the course of nature to breed monsters among them, that so by the horror of the punishment wee might conceiue hatefully of sinne, on which naturally we dote and are besotted, euen as this woman was on Sodom. Come we to particular iudgements, and euer we find that as wee offend, so are we punished; *Aarons* sonnes offred strange fire vpon the Altar, and therfore a strange fire from heauen destroyed them, Leuit. 10. And what a hideous thing was that in the sixteenth of Numbers, where the earth claue in sunder, and swallowed vp *Corah* and his company, as ouercharged with the burdẽ of such rebelliõ? & what a fearefull thing was that, the great *Nebuchadnez-*
Jer. 50. 23. *zar, The hammer of the whole world*, yea the god of the world to eate grasse with an Oxe, to be haire-growne like a beast, & to haue long clawes like a bird,

bird? Dan. 4. 30. But he that would aſcend aboue the clouds, and be like the moſt high, Eſa. 14. 14. was for puniſhment of his pride laid leuell with the loweſt of the creatures. But I thinke all feare and aſtoniſhment, will giue place to that which is remembred heere, whether we conſider it but in the perſon of this woman, or in the common calamitie of the place wherin ſhe periſhed; for are wee not amazed to remember what is now become of Sodom? That which once was wel peopled and inhabited, now to be wild and deſolate, yea not deſolate only, but deteſted: That which once was fruitfull and pleaſant like Paradiſe, now barren and hatefull like the gates of hell; yea that which once was a land, now turned into a black and filthie lake: *Salomon* ſaith, that in his daies, it ſmoaked, Wiſd. 10. 7. as if hell had there found a chimney whereout to vent his ſmoake: In later times it ſeemes turned all to ſea, which for that it neither breedeth nor preſerueth any liuing creature, it is commonly called *Mare mortuum*, the dead ſea, being ſo contagious as if a bird but flie ouer it, ſhe is preſently dampt, and fals downe dead into it; and as S. *Ierom* ſaith, If by the ſwelling of Iordan the fiſhes but flow ouer into it, they die ſtraight and flote aboue the waters: yea and as late Authors report, which are as they ſay eye witneſſes of their owne report, it caſteth out continuall filthie vapours, by whoſe ſtinch and breath the mountaines and valleyes many miles about are as it were ſcorched, blaſted, and made

Hieron. ſup. Ezech. 47.

vtterly barren, beſide many vglie ſhapes and ſhewes of terror in it, beſide apples of goodly colour growing by it, which being touched turne all to ſmoake and aſhes, to remember faire Sodom which now is turned to aſhes. And thus becauſe we thinke it nothing to abuſe the patience of God, we are taught by the puniſhment how great the ſinne is. O what a fearefull change was that where earth was waſted with fire! O what a fire was that whoſe aſhes were ſalt! and how horrible is it to thinke that brimſtone ſhould come from heauen! brimſtone ſhould rather come frō hell, where there is (as S. *Iohn* ſaith) *A lake of fire and brimſtone*, Reuel. 20. 10. But this would God do to let vs ſee, how ſin turneth heauen into hell, and maketh the mercifull Sauiour an vnmercifull tormentor; for is it not a ſtrange contempt, that God ſhould offer mercy, and we not to accept it? Mercy ought to be ſought, to bee followed and purſued, yea bought with loſſe of life, and therefore on a ſtrange contempt, as ſtrange a iudgement is inflicted: Therfore if ye thinke it horrible which *Dauid* ſaith of *Ioab*, for a man *Not to go to his graue in peace*, 1. King. 2. If ye feare what *Moſes* ſaith of *Corah* and his companie, *Not to die the common death of men*, Numb. 16. If ye be afraid of that which God threatned againſt the houſe of *Eli*, to do ſuch a thing, *As who ſo heard of it, their eares ſhould tingle*, 1. Sam. 3. make not then light account of the mercy of God, abuſe not the patience and long ſuffering of God, tempt not God

the

the Sauiour to be an vnmercifull and ſtrange tormentor, but remember *Lots* wife.

Thirdly, remember in her puniſhment, that as it was ſudden and ſtrange, ſo was it famous and publike too, for which purpoſe ſhe was turned not into a hill or heape of ſalt, but into a piller of ſalt, that ſhe might ſtand for a monumẽt of Gods wrath to all that paſſed by that way. In the place before named, Wiſdom. 10. 7. *Salomon* ſaith, that in his daies it ſtood to be ſeene, which was about nine hundred yeares after the thing was done; and many hundred yeares after him, yea ſome yeares after Chriſt, *Ioſephus* the Iew reporteth that he ſaw it where it ſtood, yea and ſtill it ſtandeth to be ſeene, if they may be credited who auouch they haue ſeene it in the way betweene Engaddi and the dead ſea: ſo endleſſe a piller of ſhame it is to renounce the Creator, for loue of any creature. Now vpon this piller are written two things, Shame to her, and Inſtruction to vs. As it reſpecteth her ſelfe it is a piller of ſhame, for ſince our euill doing tendeth to the diſhonor of God, it is very proportionable that it bring diſhonor to it ſelfe; anſwerable to that in the ſeuenth of *Matthew*, With what meaſure ye mete, it ſhall be meaſured to you againe; therefore if thou wilt not obey (ſaith *Moſes*) the Lord ſhall ſend vpon thee curſing, trouble, and ſhame, Deut. 28. And what worſe thing could the Church wiſh her enemies then this, Let them be confounded & troubled, yea let them be put to ſhame? Pſal. 83. And euery

Breuard. Ignatius.

where the Israelites are threatned, that if they for-
1 King.9.8. Ierem.22.8. Lamen.2.15. sake the couenant of the Lord, they shal be a Pro-
uerb and a common talke, and men shal hisse, and
clap their hands, and wag their heads & say, Why
hath the Lord done thus to this great citie? And
though the reproach that followeth sinners in
their sin be not the greatest portion of their pain,
yet is there nothing which worldly men feare
more then worldly shame; for when *Saul* perceiued that God had cast him off, yet stroue he still
to maintaine his honor with the people, and still
intreated *Samuel* to honor him before the Elders
of the people, 1.Sam.15.30. But that which wicked men feare most shall fal vpon them; and their
sin shall be written, not with a finger, as Exod. 8.
Digitus Dei est hic, The finger of God is heere, but
they shall say with *Belshazzar*, Dan. 5. *Video manum*, I see a whole hand writing vpon the wall,
when their disgrace shall be written in great and
Apoc.2.2. capital letters, that as *Abacuk* saith in another case,
A man may run and reade it: It shall be written,
not as Christ wrote, when he wrote in the dust,
Ioh.8. where euery wind may blow it away, but
Ierem.17. it shall be written, as *Ieremy* saith, with a pen of
iron, and point of a diamond, as it were in tables
of stone and steele, that wee may see there is nothing but dishonour to them, which honour the
world aboue him that made it. Againe as shee
standeth vp in a piller of shame to her self, so likewise as a piller of instruction to vs, therfore pitcht
vp in a piller that she might be seene and remembred

bred of vs; that as the braſen ſerpent in the wilderneſſe, men did looke vpon it and were healed, ſo this piller in Sodom, men might looke vpon it and be warned; yea ſhe was turned into ſalt (ſaith S. *Auguſtine* of this woman) *Vt prudentes exemplo condiret*, that ſhe might ſeaſon the wiſe by her example, and as *Ezechiel* ſaith of the myſticall woman, *That all women may bee taught not to doe after ſuch wickednes*, Ezech. 23. 48. Where God puniſheth he doth not as we do, who if where wee hate we can induce the Iudge, bribe the witneſſes, and bring the matter to a *Crucifige*, we deſire no more; but when God puniſheth one, he doth in the puniſhment of that one, intend the reformation of another; *Nolo mortem peccatoris*; God ſure deſireth not the death of a ſinner, Ezech. 33. but if ſinners will needs die, his next deſire is, that he which dieth may ſtand vp as a piller, and giue example to other. Whatſoeuer things are written, are written for our inſtruction, ſaith S. *Paul*, Rom. 15. and is it not as true, that whatſoeuer things are done, are done for the ſame end? The Iſraelites committed fornication and fell in the wildernes, They tempted Chriſt, and were deſtroied of Serpents, They murmured and were deſtroied of the deſtroier; and what of all this? Why, *theſe things came vpon them for our example, & were written to admoniſh vs*; 1. Cor. 10. And it is indeed the true vſe of examples, *Lege Hiſtoriam, ne fiam hiſtoria*, ſo to reade the ſtories of other men, leſt we our ſelues come into a ſtorie, and a ſtorie be made of vs; that is, ne-

uer

uer to ſee, heare, or reade any famous example of iudgement, but preſently to thinke of our ſelues, as whē we reade of *Pharaoh* plagued for the hardnes of his heart, to imagine ſtreight that *Moſes* ſtands by vs with the rod of God in his hand, to powre out all that wrath on vs; when we reade of *Nadab* & *Abihu* conſumed with fire from heauen, to thinke there is in heauen as hot and as conſuming fire for vs; when wee reade of *Corah*, *Dathan* and *Abiram* ſwallowed vp into the bowels of the earth, to thinke the earth can gape as wide for vs; when we reade of *Saul* diſcarded and caſt out of his kingdome, to feare leſt for our rebellion a better kingdome be taken from vs; and when we reade of *Lots* wife ſtanding vp in a piller before vs, to feare leſt for our apoſtaſie, as famous a piller be ſet vpon vs. The vſe of examples, is it not one of the talents? and ſhal we not one day yeeld account what profit and benefit we haue reaped by it? Tyrus and Sidon neuer ſaw the mightie workes, and yet there is a iudgement for them, Matth. 11. What then ſhall become of Corazin and Bethſaida which ſaw ſo much, and did ſo little? But that which exceedeth all the reſt, is it not an admirable fauour to vs, that the loſſe of other men ſhould ſo become a gaine to vs, that wheras wee haue our ſelues deſerued to bee made examples to other, yet other muſt ſtand vp for pillers, and be made examples to vs? much like the crucifying of Chriſt, where *Barrabas* was begged, and Chriſt hanged vp; right the world turned vpſide downe:

downe: Christ an innocent must giue example to *Barrabas*, and *Barrabas* an old thiefe and a murderer must take example by Christ: yea it is said expreſsely, Luk. 13. that they on whom the tower of Silo fell, were not greater sinners; but Christ sheweth the vse, that wee amend by such punishments, least we likewise perish: how much more should we amend when wicked men are take and stricken in their sinnes?

To make vse of this in the seuerall kinds; First to you Men; heere is a *Memorandum*, or remembrance for you; ye see how ill it succeeded with *Lot*, who being aduised by the Angell to saue himselfe in the hill, went notwithstanding into Zoar the citie, and lost his wife by it, so as where before he had a wife to looke vpon, now he hath a lumpe of salt: A horror to his heart, and a wofull spectacle to his eie; and so shall it bee with them all that forsake Gods word to follow their owne fancie, God shall turne their sugar into salt, and their chiefest blessing into a curse: Remember that. 1

Secondly, to you women; heere is a *Memorandum*, or remembrance for you; Not to straggle or decline too much from the good steppes and admonitions of your husbands, for as a souldier flying from his captaine, or a sheep wandring from the shepheard, so is a wife forsaking him whom God hath ordained to be her guide, Prou. 2. 17. More temptation attendeth you in such rebellion; as the diuell by all probabilitie set vpon *Eue* 2

while ſhe was from *Adam*; beſide greater puniſh-
ment falleth on you for ſuch preſumption; as
Lot himſelfe being gone before into the citie, and
his wife lingring behind in the field, the fire of
God ouertooke her. Remember that.

3 Thirdly, to you of ouer-pitifull hearts, and
eies; heere is a remembrance for you; Looke not
back with the eies of pitie where God hath caſt
the eies of his wrath: *Abraham* indeed had leaue
to behold with his eies the burning of Sodom,
Gen.19.27.28. becauſe he was a ſtranger to it; but
Lot and his wife had friends, and acquaintance,
and kindred in it, and therfore to preuent fooliſh
pite, were forbiddē to look toward it; for though
exceſſe in clemencie be the leſſe extreame, yet is
it an extreame, & therfore puniſhed oft extreame-
ly: for *Saul* for ſparing *Agag* loſt his kingdome;
and *Achab* for ſparing *Benhadad* loſt his life, and
Eli for too much lenitie toward his children, loſt
both his Prieſthood and his life; and becauſe this
woman would needs looke backe, and ſhew her
ſelfe more mercifull then God, ſhe ſhewed mer-
cy, but found none. Remember that.

4 Fourthly, to you ſecure and careleſſe of heart;
heere is a remembrance for you; only foure per-
ſons eſcaped out of Sodom, and yet not all they
ſaued neither, and why do we then preſume, as if
one temptation or danger ouer-paſt, there were
no more to come? yea why work we not out our
ſaluation with feare and trembling, & alway feare
leſt a worſe thing fall vnto vs? The Iſraelites came

well

well out of Egypt, yet fell to murmuring in the wilderneſſe; and *Lot* came ſafe out of Zoar, yet fell to inceſt in the mountaines; & his wife came as ſafe out of Sodom, yet miſcaried in the way. Remember that.

Fifthly, ye that dally with Gods mercie, and poſt off the time of your repentance; heere is a remembrance for you: think it not in your power to repent at pleaſure, and to turne to God when yee liſt, but rather with S. *Paul* learne while yee haue time to do good, for a time may come whē oile ſhall be to ſeeke, yea and lamps to ſeek, when faith, and knowledge, and all good things ſhal be to ſeek; yea a time may come when time ſhall be to ſeeke; for who can make himſelfe a leaſe of his life, or truly to determine of what ſhal be to morrow? but ſometime euen *Hac nocte*, A ſummons comes to night, and ſometimes in an houre, yea ſometime as *Lots* wife, a man but turnes, and taken before hee can returne againe. Remember that. 5

Sixtly, to you Apoſtataes and back-ſliders, yee that come out of Sodom, and then looke back againe; heere is a remembrance for you: No man that puts his hand to the plow (ſaith Chriſt) and then lookes back is fit for the kingdome of God, Luk. 9. No man that begins a good courſe, and then quailes in it, that waſheth himſelfe from any ſin, and then walloweth in it againe, ſhall euer haue part in God, yea it were better neuer to haue knowne the way of righteouſneſſe, then hauing 6

once knowne it, to decline from it, for if we ſin
Iob. 5.14. after grace receiued, *A worſe thing is threatned to come vnto vs.* Remember that.

7 In the ſeuenth place, to you Preſumptuous; heere is a *Memorandum* for you; you that tempt the patience of God and make bold to ſinne ſtill, becauſe ye haue done ſo long, & yet vnpuniſhed for it. The pitcher that goes ſo often to the well, yet comes home broken at the laſt; and the flie that plaies ſo long with the flame, yet is burnt at the laſt; and though God forbeare a long time, yet he paies home at the laſt: *Lots* wife had warning ouer night to goe, but ſhee made no reckening of that, & ſhee was commanded in the morning not only to go, but to make haſte, yet ſhe cared not for that, and when her husband and ſhee prolonged the time, they were not puniſhed for that; and when they took liking of another place then the Angel had appointed, they were not puniſhed for that; but when ſhe would ſtill tempt God and prouoke him farther, ſhe aduentured to looke back, and was ſtricken for that. Remember that.

8 In the eighth place, to you peruerſe and crooked of heart; heere is a remembrance for you: *Lots* wife had firſt an expreſſe precept not to look backe, and yet ſhe did look back, and I thinke ſhe did it the rather; ſuch a raging luſt there is in nature to do forbidden things: ſecondly, ſhee had manifeſt examples againſt that ſhee did, for *Lot* and his two daughters went to Zoar, and yet ſhee winded

winded toward Sodom: Now sure (I thinke) if they had gone to Sodom, she had turned to Zoar; And there is a breed of such singular spirits that turne their backes vpon vs, and go to Sodom, only for that cause, because wee go to Zoar, Fugitiues & runnagates of the Romish Church, that haue renounced not their country only, but their faith too, and there by barking like dogs in a den, to pronounce for heresie whatsoeuer we say, and to detest as execrable whatsoeuer we do; sworne enemies to Church and Common-wealth, to Prince, Priest, people, and to all men, as if they were borne to bid battell to all, or came into the world, as *Golias* into the field, to defie all; but for such singular spirits God hath a singular plague: Remember that.

In the ninth place, to you hypocrites which hold of *Iudas*; heere is a *Memorandum* for you: The more blessings ye haue, and the more knowledge ye haue, and the better that name is which ye abuse, the more heauy shall your iudgement be; for God will search the sins of Ierusalem with a candle, Zephan. 1. and it shall be easier for Tyre and Sidon then for you, Mat. 11. For an ill Christian is the worst creature in the world, and therefore worse befell *Iudas* that liued in the bosome of Christ, then any of them that mocked, whipped, and crucified Christ: And whereas all other men and women in Sodom were burnt to ashes, and there an end, *Lots* wife aboue all was made an example to all, and the more blessings shee receiued,

ued, the more heauily ſhee was puniſhed: Remember that.

10 In the tenth place, to you that hold of S. *Luke*, Luke-warme men; heere is a *Memorandum* for you; you that are neither hot nor cold; you whoſe feete are to Zoar, but your face to Sodom; you that go one way and looke another, that mooue forward & looke backward; Profeſſors in mouth, Atheiſts in life; Proteſtants in appearance, Papiſts in heart; zealous in ſhew, nothing in deede; heere is for you. *Elias* ſpeakes to you; *Why halt ye betweene two opinions?* I would ye were either hot or cold: Be ſomething, or be nothing; *Lots* wife was not in Sodom, nor in Zoar, but betweene Sodom & Zoar, in the mid-way betweene both, and yet deſtroyed; and if you be neither hot nor cold, God ſhall ſpew you out of his mouth. Remember that.

11 In the eleuenth place; to you the inhabitants of this honorable citie; heere is a remembrance for you: yee know what is ſaid, The ſins of Sodom were pride, idlenes, and fulnes of bread, Ezech. 16. Therefore thinke (I beſeech you) that theſe are euill ſtones to ſtumble at: Do in this caſe as the Prieſts of *Dagon* did, though with a wiſer zeale, becauſe their god *Dagon* fell downe vpon the threſhold, & there brake his necke, they vowed neuer to treade on that threſhold any more, 1. Sam. 5. and is it not a faire warning (think ye) for all cities of all ſinnes to abiure theſe, when they heare how ſweetly Sodom and Gomorrah

paid

paid for theſe? And if the ſame ſins bee found in Sion, which were in Sodom, how then? ſhal not God do to one citie as he hath done to another? or ſhall there be any difference betweene one and other? ſauing that, it ſhall be eaſier in the day of iudgement for them of Sodom, then for Sion; and the more grace men haue receiued, the more tearefully to bee tormented; yea and be ſure of this, that if the Lord from heauen did ſo plague a ſeely woman, which only pitied Sodom in her puniſhment, would he not much more ſeuerely puniſh thoſe which ſhould partake with Sodom in her ſinne? But I hope for better things of the holy citie.

In the laſt place, (for it were paſt remembrance to exceed) to you worldlings and citizens of Sodom; heere is a *Memorandum* for you, you whom the beautie of this world hath bewitched; why looke ye ſo often back? or what do yee ſee when ye looke backe? yee will ſay, your country; ſo thought *Lots* wife indeed, for ſhe was warme, wel ſetled, richly ſeated, and loath to remoue; but ſhe was deceiued; for as the Apoſtle ſaith, we haue no country, nor ſtanding citie heere, Hebr. 13. but with *Abraham* wee are alway ready to remoue, from Caldee to Canaan, from Canaan to Egypt, from Egypt to Bethel, from Bethel to Hebron, &c. That as *Iacob* ſaid of his time, *The time of my pilgrimage*, Gen. 47. ſo wee might ſay of the place we dwell in; The place of our pilgrimage; for we are but pilgrims heere, & the world is but a 12.

place

place of exile to vs, wherein we euer looke to be remoued, either carried into captiuitie, chaſed with the ſword, or driuen away with perſecution, leſt if we ſhould dwell heere, wee ſhould forget heauen, and ſettle our affections heere, and ſo taking too good a liking of this life, wee ſhould thinke our way to be our waies end, and do as the two tribes, *Gad* and *Ruben* did, which ſate them downe before they came to Canaan. But the Saints of God neuer looked backe to the world, but confeſſed they were pilgrims heere. *Noah*, *Abraham*, *Iacob*, and the moſt of the Fathers to teſtifie vnto the poſterity, that their hope was not heere, did liue in tents, and built no houſes heere, but their houſes were like themſelues, euer ready to remoone, it was but the plucking vp of a pin, and they were gone; and no maruell, for euen Chriſt himſelfe when he was heere, had not ſo much as a hole wherein to hide his head. But come to wicked men, and to worldlings, and they build houſes heere; They build houſes (ſaith the Pſalmiſt) and call them by their name, Pſalm. 49. yea they build cities heere, for the firſt city which euer was built, was built by *Cain* a figure of the malignant Church, Gen. 4 17. Afterward came in the accurſed brood of *Cham*, *Nimrod* & his route, and they built a citie too; yea a citie would not ſerue, but they muſt haue a tower too, euen Babel muſt be built, a caſtle of confuſion, a fort of defiance againſt the Almightie; and ſo doe they all that plant their felicitie heere; for we haue but a tent

tent heere, and if we build heere, what do we, but gather vp the ſtones of Babel which God hath caſt downe?

Well: look ye back on Sodom; yea take your fill in looking on it, yet well may yee feare, leſt while yee looke vpon it, the fire do fall from heauen to conſume it; for ſo ſhall bee the end of all this golden pompe and glory; your pleaſant gardens ſhall one day be as wild as the wilderneſſe, your gallant houſes ſhall lie leuell with the ground, and ye your ſelues if ye could ſell all the world to make a tombe, in that tombe to ſet vp a name for eternitie, yet that tombe ſhall one day tumble downe, & in ſpite of your teeth the graſſe ſhall grow vpon your graues: yea he was not paſt an hundred and twentie yeares ſince a crowned King, and great commaunder of this land, who ruled, and raged, and killed, and made the kingdome to quake, and yet now hath neither houſe, nor herſe, nor *Hic iacet*, but a horſe or a cow to graze vpon his graue, that worldly men might be amazed to ſee ſo mightie a worldling, ſo ſoone, and in ſuch ſilence to vaniſh. And who can point out now but any one of thoſe rich *Pyramides*, pillers pitched vp only for monuments of honor? or what is now become of that wonder of the world, that brazen and ambitious image which men proudly called, *Coloſſus Solis*, The Coloſſus of the Sunne? or what is now become of that golden image, which the Babylonians erected in in the plaine of Dura, full threeſcore cubits high?

Dan.3. or what is now become of the rich and wealthie Carthage? or who can ſhew vs now but where faire Sodom ſtood? or of Babels tower, but one ſtone vpon another? And ſo ſhall one day this hill of ſtones behind you be, yea ſo ſhall one day this goodly citie faire London be. And if this be the end of iron, ſtone, and ſteele, and of theſe more enduring ſubſtances, if theſe things which conſume and eate out one age after another, bee in the end conſumed themſelues, then what ſhall fleſh and blood expect, but while we looke vpon them to be blaſted with them? And what is indeed become of the great and wealthie worldlings, which held the world in admiration, and ſpent their daies in looking on it? are they not all conſumed and worne away with their wealth! Where are the glorious and mightie Monarches, on whom the world it ſelfe did waite, which neuer were ſeene but with traines and troupes to attend them? are they not all dead and buried in their duſt? where are the noble orators, the ſilken courtiers, the inuincible conquerors, are they not all ſunke and gone? is not all their glorie couched in earth and aſhes, and all their memory in a few verſes? ſo as now being gone, no man can ſay, Heere haue they trod or ſet a foote: Thus faire Sodom ſerueth them that ſerue it, and deceiueth them that looke vpon it. Let vs therefore take heed how we look back on the world, or any worldly thing to loue it, leſt while we looke vpon it, we periſh with it, as *Lots* wife

wife did with Sodom: but if wee will looke on the world, then muſt wee doe as *Eliſa* did to the children that mocked him, when he looked back vpon them and curſed them, for the world deſerueth not a bleſſing, but a curſe at our hands, becauſe it mocketh vs, for it leadeth vs on with promiſes, and promiſeth a felicitie which it hath not, like the diuell which told Chriſt he would giue him all the kingdomes of the world, whereas he had not one foote of land but in hell; ſo the world telleth vs of eaſe, when it hath nothing but vexation of ſpirit, it telleth vs of certaintie, when all is vanitie, it telleth vs of comfort, when all is care: Is not this to mocke vs? but if we will learne to looke right, we muſt looke neither forward, nor backward, but vpright, that is, to heauen, from whence we looke for the Lord Ieſus, Philip. 3. 20. For if we look for him on earth who is in heauen, then ſhall we loſe our labour, and ſay with the Church, Cantic. 3. *I ſought him whom my ſoule loued, I ſought him, but I found him not*; and no maruell, for ſhe ſought him where he was not; and if we ſeek Chriſt in the world, or any worldly thing, we may imagine it ſaid to vs, which the Angell ſaith, Luk. 24. *Reſurrexit, non eſt hic*; he is riſen and gone, he is not heere: but looke vp to heauen and ye ſhall find him there; look for him in the Church where he is preached, and ye ſhall heare of him there; look for him by inuocation, by newneſſe of life and ſanctification, and the holy Ghoſt will ſhew him there; and when ye haue 2 King. 2.

found him, yee ſhall go vp to heauen with him, and raigne with him there, euen there where *Lot* now dwels which came out of Sodom; euen there where *Abraham* dwels, which gaue away Sodom; euen there where Angels dwell, which call vs out of Sodom; euen there where Chriſt dwels, who redeemed vs out of Sodom; yea euen there where the Father dwelleth in the Sonne, and the Sonne in the Father, and the holie Ghoſt in both, and we in all. God graunt vs in the meane time ſo to loath the world, that at the laſt we may be partakers of that heauenly ſocietie.

Amen, Amen.

FINIS.